



INDIAN RECORD

A National PROVINCIAL Publication for the Indians of Canada

L.J.C. et M.I.

VOL. XXII, No. 2

O.M.I.

WINNIPEG, CANADA

Single Copies 10 cents

FEBRUARY 1959

F. Mowatt's Writings Branded "Unfair And Unjust"

OTTAWA — Criticisms by writer Farley Mowat of administration of Eskimo problems were termed misleading and incorrect and "completely unfair and unjust", according to Canadian Press reports.

Commissioner L. H. Nicholson of the RCMP, a member of the Northwest Territories Council, started the attack at the council's final sitting this session with comment on a recent article by Mr. Mowat in Maclean's magazine.

The article dealt with the story of Kikkik, Eskimo woman from Henik Lake in the barrens north of Manitoba, who was acquitted last year on a charge of murdering the slayer of her husband and also of criminal negligence in abandoning a child found dead on the trail.

Mr. Nicholson, citing eight statements drawn from the article, said they were either misleading or incorrect or both, as far as the RCMP is concerned.

Chairman L. C. Audette of the Canadian maritime commission, said Mr. Mowat's "negligence or downright carelessness" with facts is no new development.

Mr. Mowat, formerly of Saskatoon, lives in Palgrave, Ont.

"I am profoundly disturbed by his methods," said Mr. Audette, mentioning that he has read one book and two articles by Mr. Mowat.

"They appear to consist in attacking vigorously and with utter indiscrimination the good faith and integrity of four classes of people in the north — the

missionary, the policeman, the civil servant and the trader.

"The lust for power, the commercial rapacity and the bad faith which he imputes to all four in his writings simply are not true," said Mr. Audette.

Unfair and unjust

"I am deeply convinced that the author has so far lost his sense of proportion as to become completely unfair and unjust."

Scotty Gall of Yellowknife, a Hudson's Bay Company trader who has spent his whole adult life in the north and lived the native way of life, said he agrees "heartily" with both Mr. Audette and Mr. Nicholson.

Knute Lang of Aklavik, another veteran trader, said he feels that more fiction than fact

was exhibited in The People of the Deer, a book about the primitive Keewatin inland Eskimos published in 1952.

'Make sure they get chance'

Specific Incentive Urged For Indians

HAMILTON, Ont. — Specific encouragement to Indian children, by way of scholarships and other assistance, is needed if they are to develop intellectually to the same level as Canadian white children, Hon. Ellen Fairclough, minister of citizenship and immigration, said over the weekend in commenting on the award of scholarships to two young Indians at the Teachers College in Hamilton, December 19.

Mrs. Fairclough, whose portfolio embraces the department of Indian affairs, said that her remarks at the Friday presentation had not implied any discrimination against Indian pupils in the awarding of Canadian scholarships.

"But the fact is that in practice not so many Indian children ever get the chance to compete for a scholarship. Many have to leave school too early; many never reach high schools.

"For a whole series of reasons they don't quite get the same chance as a white child to take opportunities offered by scholarships," said Mrs. Fairclough.

"What I have in mind is some



Rev. Fr. Joseph Choque, O.M.I., who lived 21 years in the Hudson Bay vicariate, was interviewed recently by the Winnipeg Tribune.

Read the report on page 2: "Igloo Now Out of Fashion!"

special encouragement for Indian children in the way of scholarships specifically for Indians," she said. "We do have a federal government scholarship fund, but it is quite limited in scope, and provides only one scholarship of a kind in each Indian district.

"I would like to enlist the co-operation of public-spirited Canadian industries in widening this program so that there will be a genuine encouragement to education for all Indian children.

"I am convinced that there is tremendous talent lying dormant among Canada's Indian peoples. It isn't that they can't compete with white children; it's that so often they never get the encouragement to compete . . . it's not enough to have a half-dozen Indian children competing with 1,500 white children in a high school. I want some specific encouragement for the Indians.

"I'm quite sure that given the chance the Indians can score as high as our white youngsters, whether it's in art, music or electronics. I want to make sure they get the chance!"

Joint Committee To Revise Indian Act

OTTAWA — The Government will establish this year a joint committee of both Houses (Commons and Senate) to review the Indian Act and the administration of Indian Affairs, it was announced January 15 in the Speech from the Throne.

Action was initiated by the government Friday to have a joint committee of the Commons and the Senate make a general study of Indian affairs with emphasis on social and economic aspects.

It gave notice on the Commons order paper of a motion proposing establishment of the joint committee, which would have 24 members of the House on it.

The committee would be authorized to "investigate and report upon Indian administration in general and, in particular, on the social and economic status of the Indians," and to make recommendations for amendments to the Indian Act of 1952.

Citizenship minister Hon. Ellen Fairclough announced some time ago the government's plans to initiate such a study.

First Indian Nurse Weds At Shalalth

The first B.C. Indian girl to graduate as a registered nurse was principal in a wedding which took place recently at St. Paul's Church, Shalalth.

The bride was Rose Terry and the groom, Larry Casper. Father Vernon Campbell, O.M.I. joined the young couple in marriage.

A graduate of Kamloops Indian Residential School, Rose took her nurse's training at St. Joseph's Hospital, Victoria, receiving her diploma in 1954.

Her sister, Catherine Terry, who is a 1958 graduate of the Vancouver General Hospital Nursing School, also a former K.I.R.S. student, was one of the attendants at the wedding.

The largest of its kind in Canada, the Kamloops school is one of nine Indian residential schools operated by the Oblate Fathers in B.C.

Father Campbell is one of the travelling missionaries attached to the Kamloops community. Besides Shalalth, he is in charge of missions at Lillooet, Fountain, Pavilion, Bridge River and Seaton.

INDIAN RECORD

A National Publication for the Indians of Canada
Founded 1938

Published 10 times a year by the Oblates of Mary Immaculate

Indian & Eskimo Welfare Commission

REV. G. LAVIOLETTE, O.M.I.
Editor and Manager

All correspondence is to be sent to:

INDIAN RECORD
619 McDermot Ave.,
Winnipeg 2, Man.
Phone: SPruce 2-3469

Subscription Rate: \$1.00 a Year

Printed by Canadian Publishers Ltd.
Winnipeg, Man.

Authorized as Second Class Matter
Post Office Dept., Ottawa, Canada

Happy Hunting Grounds?

An Editorial in the Edmonton Journal

The secretary of the Alberta Fish and Game Association, George Spargo, is reported to have complained that Indians live as a privileged class at the public's expense. More specifically, he objected to the Indians' right to hunt twelve months of the year and also to regulations banning other hunters from Indian reservations.

His remarks, made in a Calgary address, have drawn comment from a regional supervisor for the Indian affairs branch of the federal government and from the secretary of the Friends of the Indian Society. Both referred to the fact that Indian rights are established by treaties, which must be honored. In general they deal with the legalities of the situation.

There are also the hard facts of Indian life at the present time. In spite of public aid, it can hardly be said that the Indians on reservations live the life of Riley, though a few tribes in this province have had the good fortune to benefit by oil development.

Anyone who is envious of the Indians' hunting privileges might well be asked whether he would care to trade places with the reserve Indian, taking the bitter with the sweet of year-round hunting.

Not Red Skins

Although the aborigines of North America generally are referred to as red Indians or members of the red race, the term is somewhat erroneous. Skin of the typical Indian is brown rather than red and very few adults are of the proverbial copper color.

We urge our correspondents to send their reports, photographs, news items, regularly to:

The Editor, INDIAN RECORD,
619 McDermot Avenue,
Winnipeg 2, Man.

Deadline is the last day of the month for publication the following month. Thank you.

Igloo Now Out Of Fashion!

By JOYCE MEYER

Winnipeg Tribune

Canadian Eskimos, rapidly accepting the white man's ways, are finding fuel a precious and expensive commodity.

Once he used oil lamps to heat his tent or igloo. But now the Eskimo is moving into wooden homes and he's discarding fur garments for lighter clothing, requiring more warmth and thus more fuel.

It's hard to come by in the Arctic where it must be imported — at up to \$100 a ton.

Father Joseph Choque, a Roman Catholic priest who has lived 21 years in the Arctic, made a plea for fuel while in Winnipeg en route to his home in Belgium on furlough. His parish of 267 Eskimos is at Coral Harbor, 500 miles north of Churchill.

Eskimo homes there, some of them built by Father Choque, are made with lumber from an abandoned U.S. wartime base.

But Southampton Island, barren and rocky with sparse grass and a few lichens, has no trees that can be used for fuel. The Eskimos must import coal at \$5 a 100 pound bag. The price is high because of transportation costs.

Father Choque has asked the department of transport, which sends ships into the area — sometimes with space in their holds — to supply the settlement with soft coal briquets which could be bought for \$2 per bag.

"But Ottawa can't see that it could be done," said the priest. "It's too simple."

The Eskimos don't want to go back to their snow houses, the priest said.

"The things you read about them are not true; I've lived in them for months and months and they are very cold. You can't heat them too much or the walls will melt."

Eskimos on Southampton Island subsist mainly on income from the sale of white fox pelts. Food consists entirely of sea game — walrus, seal and white whale — and a small amount of dehydrated vegetable brought in once a year on the supply ship. Father Choque has a small greenhouse as well, in which he grows lettuce and other vegetables.

He criticized the department of northern affairs. "They make a grand tour of the north by plane and spend half a day in each place," he said. "That's too short. The Eskimos say, 'Instead of coming to ask us questions, put the money into fuel.' He said the department has only two interpreters who speak Eskimo.

The priest said he is afraid the Eskimos under the influence of the northern affairs department, will lose their communal way of life.

"Now it is becoming too much every man for himself," he said. "The best hunter or trapper makes the most money. Formerly they shared everything."

He said his Eskimos are very intelligent.

The priest said his parishioners are also very honest — "at Coral Harbor I never close the door." He said although he lives alone in his own house, the Eskimos are coming and going from about 8 a.m. to early evening.

Jobs For Parliament

Toronto Globe & Mail, Ont.
January 17, 1959

Two subjects which received only passing mention in the Speech from the Throne could make this session of Parliament memorable. Both are contentious, both were inherited from the Liberal Administration, and both should have received attention long ago.

The first is the plight of Canada's Indians. The Government proposes to establish a joint committee of the Senate and House of Commons to examine the Indian Act and the administration of Indian affairs. Obviously, a valuable member of the committee will be Senator James Gladstone, first member of his race to be appointed to the Senate.

A similar committee, appointed in 1946, studied the problem for two years. Some of its recommendations were incorporated into the revised Indian Act in 1951, but the new Act was a shabby document which largely perpetuated the sins of the old and did nothing to assist Canada's 155,000 Indians to take their rightful place as citizens, willing to help in the building of the nation.

The enormity of that Act — which is still in force — was demonstrated in 1956 when 118 Cree Indians were faced with exclusion from the Hobbema Reserve in Alberta because their ancestors had accepted a small grant of money or land in exchange for treaty rights after the Riel rebellion. Only the intervention of the courts prevented the callous expulsion of innocent people into a world in which they were not prepared to make their way.

That section of the Indian Act was removed by Parliament last year, but all the other injustices remain. Worst of all is the segregation by bribery which the Act encourages, a segregation no different from that which Canadians deplore in other countries.

Out of the proposed committee's study should come a new Indian Act, one which removes the present debilitating paternalism and replaces it with a bold and constructive program through which Canada's first citizens can make the contribution to this country of which they are capable. The committee can achieve an excellent start by insisting that the safeguards in the proposed Bill of Rights — particularly in regard to citizenship — are not denied to Indians.

Assiniboia School Athletes

Winnipeg has a new school in full swing — one that has been operating without fanfare since Sept. 2.

The 99 students, who greet strangers shyly and answer teachers' questions in muffled whispers when somebody they don't know is in the room, are at the Assiniboia Residential school for Indian children.

The building housing the school is the former veterans' home on Academy road.

The children hardly ever leave the school grounds and must be in bed at 9 p.m.

During the school day, the standard courses are offered to the three grades in the school — 8, 9 and 10. Among these are English, mathematics, science and music.

The school has a band — the 39th Field Artillery cadet band

— with 15 members practising twice weekly.

In cross-country track runs at St. James collegiate, Shilo and St. John's Ravenscourt, the Indian boys acquitted themselves with flying colors. They placed first in the Shilo and St. John's meets.

Luke Marchildon, the boys' phys-ed instructor and dormitory supervisor, says he intends to enter his fleet-footed youngsters in track and field events in the city next year.

Cries of "hold that line", are also heard with boys participating in two intra-mural football games a day.

Among the 99 students are 44 boys and 55 girls who attend classes at the school, and board at the residence. They are picked from all over Manitoba.

(Winnipeg Free Press)

PELLY BAY . . . Out of the ice-cube Arctic circle comes a new story on the Eskimo. Fr. Guy-Marie Rousselliere, O.M.I., has filmed a movie "Light in the Shadow" about the Eskimos in this region.

Seabird Band Created In B.C.

VANCOUVER, B.C. — On January 1 the residents of Seabird Island were constituted an independent Indian band, in full control of the affairs and property of the reserve.

This action by the Indian Affairs department follows a series of hearings on the question held at Seabird Island last summer. George Cassady, Q.C. and Seabird Island chief councillor Vincent Harris agreed on the recommendation that the Seabird Island residents be recognized as a separate band. The third commissioner, Chief Oscar Peters of Hope band, opposed the idea, but did not submit any report in time for consideration by Ottawa.

Present councillors are Vincent Harris, Sandy McIntyre and William Pettis.

The new band will have about \$17,000 in its treasury. The \$44,000 formerly in its capital and revenue funds was divided equally on a per capita basis among the residents of the island and the members of the Hope, Ohamil, Popkum, Peters, Skawahlook, Union Bar and Yale bands, who owned the Island.

Members of these bands were given two months to apply for transfer to the Seabird Island band if they wished to move to the island.

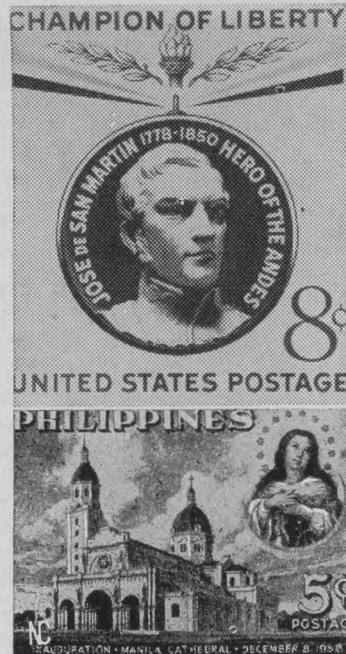
These transfers would still require the approval of the Seabird Island band council. The island contains about 3,500 acres of land, much of which is good soil for agriculture. Meetings will be held to make plans for clearing the land and making full use of the island's resources. The band can borrow up to three times the amount of money it now has in order to carry out development plans.

Brother Girard, O.M.I. Celebrates Jubilee

Oblate missionary brothers from throughout B.C. were on hand at St. Joseph's Mission, William's Lake, December 30 when Brother Thomas L. Girard, O.M.I. marked the completion of 25 years in religious life.

Celebrant at the Jubilee Mass was Father J. Alex Morris, O.M.I., principal of the Cariboo Indian School where Brother Girard is stationed. Special preacher was Father Herbert Dunlop, O.M.I., principal of Kuper Island Indian School.

Born in Gaspe, Brother Girard is well known among residents of the Fraser Valley. He spent the first 22 years of his religious life at St. Mary's Indian School, Mission City, where he trained many Indian boys in farm and dairy work as well as coaching them in soccer and other sports.



Commemoration stamps — Top: Jose de San Martin, champion of liberty, hero of the Andes. Bottom: Dedication of new cathedral at Manila, Philipine Islands. (NC).

FORT NELSON B.C.

My home is at Fort Nelson, B.C., Mile 300 on the Alaska Highway. The Indian Village itself is about nine miles from the Highway. In all there are about fifty-two families living there. Most of the Indians go hunting and trapping although lately some find jobs with the oil crews, or at the Airport, or at the Radar Station.

Our very own Principal, Father Levaque, O.M.I., was a Missionary at Fort Nelson. In 1942, he built the beautiful little Church which he called "Our Lady of the Snows". It holds about seventy-five people. Father Veyrat, O.M.I., is our Missionary now. Father Doetzel, O.M.I., is his assistant in taking care of the Indians of the district.

Many white people live at "Zero" which is the name we give to the part of Fort Nelson which is near the Highway. Not very far away is the big Fort Nelson Air Base. Father Debussiere, O.M.I., is in charge of these two places.

There are eleven children from Fort Nelson in Lower Post School. How I wish more could come because this is such a wonderful school.

Patricia Behn
(Lower Post I.R.S.)



\$100,000 Community Hall On Blood Reserve

LETHBRIDGE, Alta. — Preliminary work has started on what is expected to be the most elaborate community hall on an Indian reservation in Canada.

To be built by the Blood Indian band at a cost of about \$102,000, the new community hall will be located on the Blood Indian Reserve about four miles west of Highway No. 2 on the Glenwood road.

It is being built to replace the old community hall on the reserve which was destroyed by fire in August of last year.

The new community hall is slated to be a far cry from the old hall, which was made up of three "mess halls" transported from the old airport at Pearce.

Cost of the project is to be divided among the 2,700 residents of the Blood Indian band, resulting in a per-capita cost of around \$37. Earlier this year the Blood Indian band council voted to hire the Lethbridge architectural firm of Fooks and Milne to draw up plans. The council voted on the appropriation of funds during April after the plans had been approved.

Octagon building

The shape of the new building will, in itself, make the new community hall exceptional. It will be eight-sided, almost a circle.

To cover a total area of 8,000 square feet, the building will be completely modern with running water, a sewage disposal system and electric lighting. It will feature modern lighting fixtures, designed in keeping with the rest of the building.

28-foot stage

It will feature a large auditorium and gym floor with a 28-foot wide stage, adequate seating capacity including a balcony; movie projection room, dressing and washroom facilities and a kitchen. The outside construction will be of concrete blocks and the beams will be of laminated type.

In the centre of the roof of the building will be a large dome which will serve to light the inside in the daytime and as a type of beacon at night.

The new community hall will be used for any functions of the Blood Indian band such as meetings, dances both modern and ceremonial; and sports activities.

Officials of the band hope to hire a sports director to organize activities in the new hall and plans are being made to present weekly movies.

For adult education

The building has also been designed so that a wing can be added in the future to house home economics and shop rooms for adult education. About 60 adults are already enrolled in adult education classes presently under way on the reserve.

Parking facilities will be provided around the building and landscaping will probably be done next year.

Contract for construction has been let to Kenwood Construction and Engineering of Lethbridge. The firm started preliminary ground work on the project recently and completion is scheduled in about four months.

Bishop Launches B.C. Lay Apostle Movement

A frontier Lay Apostle Movement has been launched in B.C. by Bishop Fergus O'Grady, O.M.I., Vicar Apostolic of the Vicariate of Prince Rupert.

Two young men, first of an eventual 100 "Oblate Frontier Apostles", left Vancouver recently to donate a year of their lives working in the missions of central and northern B.C.

They are Bernard Larbalestier, 26, and George Tonna, 24, both of St. Augustine's parish.

Bernard, who is a member of the Knights of Columbus and Legion of Mary, quit his job as a skilled auto mechanic in order to devote a year's work, without pay, to the Church's missionary endeavours in the north. Similarly, George, a skilled welder and electronics technician, is sacrificing 12 months of his life as a

voluntary contribution to the missions.

The two young men, both CYO members, volunteered to spearhead the Oblate Frontier Apostle Movement, (O.F.A.) within 24 hours of hearing about it from Bishop O'Grady. They are now stationed at Burns Lake where they are working alongside the Oblate Fathers and Brothers in the northern missions.

Several young men have already put their names down on the O.F.A. waiting list in readiness for one of the many new assignments which will be open to lay apostles in the Spring.

Pride, Prejudice Retard Equality

By JOHN PICTON
(Kamloops Sentinel)

The Indians are on the war-path. But they are not out for blood, only equality.

And they are having a pretty tough fight to find it in a white man's world.

They know that to be accepted on level terms they have to stop keeping themselves to themselves; they know they have to break down their classification of being a nation within a nation.

Or, perhaps, it would be more correct to say a nation within two nations since they hold dual-Nationality for both Canada and the United States and are having the same fight on both sides of the border.

In other words, they have to scrap their old ways and start life anew.

And here we find the two major stumbling blocks of the Indians' problem: their own pride and the white man's prejudice.

The older generation of Indians resent change; they resent the younger people being educated in modern schools and adapting new ways of life on the reserves.

The white man resents changing his discriminating attitude towards the Indians, an attitude he has had for over a hundred years.

Problem of caste

It all boils down to a problem of caste, and that can not be eliminated overnight. But steps can be taken now that, in the long run, will help solve the problem.

The Federal Government, for example, have treated the Indians with kid gloves for far too long.

They are handling their affairs, finances and, to a great extent, are still doing their thinking for them.

All this has stripped the Indian of his responsibility and given him in exchange a life of Riley, with no purpose other than to exist. They have, in fact, been looking upon themselves as problem children.

It's about time the Indians started living.

Of course, no amount of Government latitude will put the Indian on equal terms with his fellow citizens. Legally, yes; socially, definitely not—yet.

For it is an unfortunate aspect of doctrines of equality that they are all a form of gentleman's agreement. It takes time, the great healer, to put them into practice.

Education

Time and education. That is why the Indian can not look forward immediately to any drastic change in men's outlook.

But they can look forward to changes in the law that will take them a step nearer equality.

The liquor law they consider to be the major legal discrepancy separating the races at the moment.

It is a law that was made a long time ago, and it is a law that has for too long been behind the times.

When it was passed it was for the Indians' good. It has grown to become a thorn in their side.

The Hawthorn Report on "The Indians of British Columbia", an authoritative journal published in 1955, stated that "there is probably no issue affecting Indians which is so much in the public eye."

It went on to say: "All Indian communities, like all white communities, include persons who drink and persons who do not drink. The occurrence of the former, insofar as we can judge, is not greater in Indian communities than in white; and the number of Indian communities in which drinking would seem to be a major concern is probably not greater than the number of such communities among the rural white groups of the provinces."

The report is respected, but the law still stands.

And many Indians resent having to live within the framework of the Indian Act.

Their lives, they say, are dictated by such legal rigmarole as Acts to amend the Indian Act, such as: "Paragraph (a) of subsection (1) of section 69 of the Indian Act, chapter 29 of the statutes of 1951, is repealed and the following substituted therefor . . ."

Many of them say that items appertaining to "Indian" should be abolished and the same laws applied to everyone.

But such a major change probably would be harmful to a lot of people who are protected under the Indian Act and certainly would result in all sorts of legal problems concerning the reserves.

There is, of course, one law common to both white people and Indians — and that is common law itself, the practice of a man and woman living together out of wedlock.

But that is a problem for which there is no foreseeable cure. But it does seem a strange fact that it takes immorality to bring the races together on an equal basis.

Fort Frances Wins Hockey Tournament

KENORA, Ont. — Fort Frances I. R. School won the 1959 Northwestern Ontario hockey tournament (4 games out of 4) and retained the Ferguson Trophy. McIntosh, Sioux-Lookout and St. Mary's (Kenora) schools won two games apiece and lost two, while Cecelia Jaffray lost all four.

The annual event, begun in 1950, opened at Kenora's Thistle rink Jan. 26, presided by Mayor Ratuski; Bill Watson, local representative of the Amateur Hockey association, was honored with a presentation.

St. Mary's residential school was host to all participants Jan. 27; Father C. Ruest, O.M.I., principal, received at a luncheon at which officials of the Indian Affairs Branch, school principals, referees and coaches were present.

Mr. Borton, of Sioux-Lookout, presented the Ferguson Trophy to captain Rudolph Bruyere of Fort Frances; Superintendent Law, of Kenora, presented a wrist watch to Rudolph Bruyere, Walter Kijik (McIntosh), Georgie Kakeeway (Kenora - St.

Mary's), Parliament Kakeekamik (Kenora - C. Jaffray), Harry Chisel (S. Lookout) and Melvil Baxter (goal-tender, Sioux-Lookout) as most valuable players for their respective teams; Mr. Swartman awarded a special trophy to Georgie Kakeeway (St. Mary's pupil from Rat Portage Band) — Georgie had a high standard of studies and of good conduct; Mr. Barrington, principal of Sioux Lookout, thanked everyone for their co-operation and the pupils for their sportsmanship.

Local Teams

St. Mary's school has presently four intra-mural teams, Peewees, Bantams B, Midgets and Juveniles, the four teams picked out of only 70 boys aged 6 to 18.

M. St. Jacques, O.M.I.

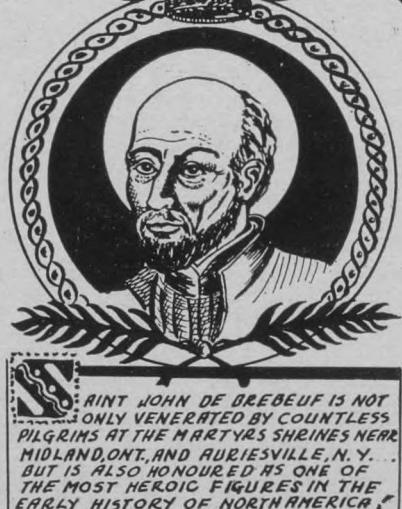
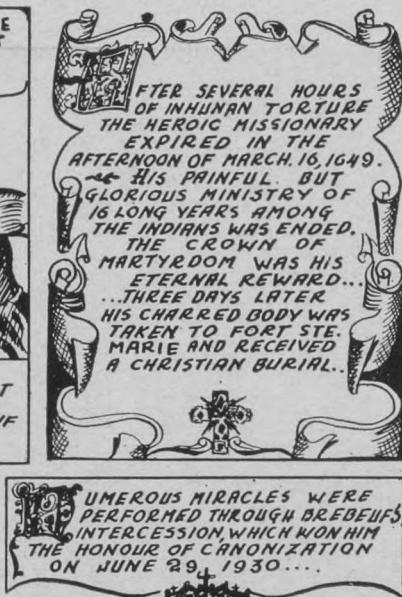


Wins Moose Hunting Trip

TORONTO, Ont. — About two years ago, the residents of Nakina, Ont., a small village on the C.N.R., undertook the task of building a curling rink with the aid of volunteer labour. Unfortunately, the building burned to the ground early in 1958, and the citizens of the village began immediately to raise more funds to build a second curling rink.

One of the money-raising schemes was in the form of a raffle. Tickets were put on sale and the prize was a two-week moose hunting trip for two, or, if the prize winner did not happen to be a moose hunter, there was an option of a \$500.00 cash prize.

The writer held a ticket, and, like many others, watched with interest to see who would win. Mr. Ambrose Meshake, a treaty Indian of some 55-60 years of age, was the winner. Ambrose is well known to the staff of the Department of Lands and Forests office at Geraldton. He is a trapper, guide and fur buyer and lives at Aroland, a few miles west of Nakina.



Alberta's Once-Prosperous Blackfoot Near Bankruptcy

By ANDREW SNADDON

CALGARY, Alta. — Once among Canada's most prosperous Indians, members of the Blackfoot tribe at Gleichen, 60 miles east of Calgary, are in the main just about bankrupt. In some ways their plight is worse than that of Indians living on poorer reserves who at least have not become used to prosperity.

The Blackfoot, who were nomadic hunters, received nearly 300 acres of land each by treaty in 1877. It gave them room to move about and offered a good living. By the turn of the century this land was beginning to fill up and they began to undergo a transformation from hunters to prosperous land owners. Though it may sound unkind, it seems true that they just could not stand prosperity.

It was decided in 1910 that they would sell 115,000 acres of the reserve and the intention of the Indians then was to use the money to do something neither

the Blackfoot nor any other western tribe has accomplished — prepare themselves for the white man's way of life. By 1918 the band fund had acquired \$3,000,000 from the sale of land.

So prosperous were the Blackfoot that they were able to build and staff their own hospital in 1922. But now they want the Federal Government, which took over the operation in 1950, to buy it from them. They feel the government owes them a great deal of money. Under the 1910 treaty they agreed to pay the wages of one white official to superintend farm work and issuing of food.

Chief Clarence McHugh claims many white supervisors and instructors came, lived on the reserve in houses paid for by the Blackfoot and received wages from the tribe. As the agreement called for but one man, the chief argues that \$6,000,000 is owed for wages and services. In 1877, the Blackfoot were given timber rights on Castle Mountain (now Mount Eisenhower), which were later surrendered, but nothing was ever given in return.

The Blackfoot leased some of their land to white farmers. Although it once brought in about \$300,000 a year, it now produces only \$11,000. One reason for this is that in 1950 the tribe decided young Indians should be farming and put them on the land. Aside from the loss of revenue this has proved disastrous in other ways. For instance, the Indians took over land under lease while other land stood idle. Now the lease is not being farmed well and the rest is still idle.

There used to be a profitable coal mine on the reserve, too, but the coal industry in Alberta is dead.

The tribe makes its own decisions, incidentally, with Indian officials acting in an advisory capacity, although the government's Indian Affairs Branch must approve expenditures. The real managers of tribal finances have been the chief and councilors, elected every two years to govern the 1,600 members of the band.

The original capital of \$3,000,000 now stands at \$1,740,000. What happened to the other amount is not clear. The funds are earmarked for capital improvements such as roads and to provide interest for the revenue fund — this amounted to about \$90,000 in interest last year. The revenue fund totalled \$1,000,000 at one time, \$814,000 in 1953 and about \$43,000 at the end of 1957. It will probably be bankrupt this year.

The Indians as a group have

proved to be poor farmers and irresponsible. A communal herd of about 4,000 head of cattle in 1943 was divided among the farmers — now there are about 400. It is known that the cattle were in many cases traded for liquor and other items. Grain, which is supposed to be stored on the reserve, has been bootlegged to farmers (police officers cannot tell where it came from). Drunkenness — in Alberta, Indians are not allowed to drink legally — is so widespread that RCMP records show 300 Indians convicted last year and no one suggests that this comes close to the total.

The Indians still get \$10 from the band fund each month. There are also family allowances and some other small allotments, but their situation is desperate. What will happen?

Somehow a tighter control of band funds will have to be started and it is hard to see this being done from within the band itself. The tribe may have to lease land again to non-Indian farmers. Then some effort is going to have to be made, indeed it must with most Indian tribes in the West, to make more headway at integrating the Indian in the white society around him. In the opinion of officials closely connected with the Indians and interested in their welfare, this will take years.

But even on the Blackfoot reserve, where independence has meant near-bankruptcy, there is a ray of hope — at least eight Indians are said to have incomes of more than \$10,000 a year as farmers.

E. B. Monture Guest Speaker

WINNIPEG — Miss Ethel Brant Monture was guest speaker at a Brotherhood luncheon served at the Marlborough hotel Feb. 19, sponsored by the Canadian Council of Christians and Jews, Central Region.

Ethel Brant Monture was born of the Iroquois Reservation at Brantford, Ontario and is well known nationally as a lecturer, author and expert on Indian Culture. She worked for some years for the Canadian Government in Indian Service and has spent some years doing research in Indian History. Recently, she has given herself to the study of the problem and place of the Indian in North American life. She is now recognized as an authority in this field as well as in Indian History.

Amber Moon

by Woonkapi-sni

Tunkansila onsimalaye
Oyate wané kte . . . !

(Grandfather, shown thy mercy,
Grant that my nation live!)

Edited by Gontran Laviolette

Chapter Three

Something in Hanwi-San snapped. A voice within her commanded, "Shadow that man, follow him, see his face, quick! quick! before it is too late."

Instead of going to her father's tepee, she hurried to her uncle's and entering, she asked him:

"Loan me your blanket for a little while." The uncle saw the mischievous look in his niece's face. Whatever she was up to would be in fun, perhaps a joke on a girl friend of hers.

"Why sure, child, here it is," he said, handing her the blanket.

Hanwi-San snatching it, rushed out. She discarded her own blanket, slipped off her leggings, and covered herself man-fashion with her uncle's blanket. Taking long strides, she hurried off in pursuit of the disguised courtier.

In a large band, people move freely at night. Most of them were men. Drum-beats accompanied a chorus which sang the martial song of the "Night Braves." Now and again, she saw someone hurrying towards the dance, but most people were going away from it.

So eager was she to sight her man, she nearly missed him. Her courtier had paused near a bunch of ponies to listen to "Night Braves" dance. The beautiful song fitted into his present mood so perfectly that he was moved by it as never before.

"Comrade, what is your love that ties, that ties you home, ties you home! See you the War Trail dust clouds. That ties you home, ties you home!"

Hanwi-San hurried towards the ponies when her courtier greeted her:

"How!" She was so surprised she thought she would scream or faint. The calm voice of her lover made her regain her self-control.

"Are you lost?" he called.

As gruffly as she could, she replied:

"Hiya" (No). She never could remember exactly what happened during that sudden encounter with the man she had been spying upon. She could only recall seeing him standing abreast a pony, his rag blanket thrown across his arm, a bow in one hand. It was too dark to see his features, she rushed away. It was not until she was fifty paces away that she gathered enough

courage to look back. To her great relief, she saw him entering a huge and brightly-lit tepee.

If Hanwi-San had known what might have happened to her, had she not answered his greeting, she would perhaps have cursed herself for her actions that night, if she had lived to do so. Her courtier, a child of the wilderness, was ever alert for danger, even in the midst of a peaceful camp. He never went unarmed. As he paused to listen to the singing he had seen Hanwi-San coming. Her walk was so unusual, he tried to remember who walked in this gait, but he could not. The closer the person came, the more his suspicion was aroused.

It was not until she had answered his greeting that he relaxed, yet a spark of doubt remained. For a moment he had studied her stride carefully. Then he smiled, as he thought: "Someone is running away like I am, or he is getting into mischief."

No respectable maiden would ever do what Hanwi-San had done that night, but she had already gone too far. Her mysterious courtier had aroused her so much now, so should she withdraw, she would involve herself in a cloud of suspicion, which would besmirch her whole life.

From the very first, something about the disguised courtier held her in chains, and on the second meeting, she was meshed in the net. She sought to reason in her plight, but this was not just a mere attraction, it affected her heart and soul, it was vast and deep, a power that lead her irresistibly beyond all reasoning.

"I hate deception," the disguised man had said. Strange how Hanwi-San remembered these words now that she was planning an excuse should she be caught in what she intended to do.

Somewhere in this section of the camp lived Flowing Waters, a female cousin, recently married. "I will say I am looking for her tepee," Hanwi-San had invented as an excuse.

Two young maidens, twins, sat facing each other, at the back of the tepee. Reclining on thick soft buffalo rugs with fancy decorated parfleches for backrests, they were playing with plum-seed dice. Behind them

hung the "Ozan-Owapi", a curtain upon which the war coups of Eagle-Bird were painted. Fancy quill work adorned the edges of the curtain of soft white leather.

A woman sat on the buffalo robes bed, stripping and rolling sinew; she was about forty-five and she was the very image of the twin sisters. As she entered, Hanwi-San was confronted with the man who had dragged her into so much trouble. As she saw him, she cried within herself: "So he is the man!" Never in her life had she thought it possible for a man to be so charming and handsome. She stood there, silently surveying him.

There was one defect on the man's boyish face, but even this contributed to his charm. Hanwi-San even loved this defect; the left eye was half-closed, as if it were winking. What made it seem so was the way his fine mouth twisted roguishly.

Hanwi-San watched him as he discarded his rags and revealed his beaded tribal costume. She

stood silently, forgetting her danger, peeping in from a slight opening in the teepee's flap.

The mother was scolding her son: "I am going to burn those "Wizi" tomorrow. I do not think it is for any good reason you go out in those rags. Your sisters hate you for wearing them."

Eagle-Bird was smiling at his mother while she scolded him. He replied: "Mother, these "wizi" are play-clothes. I have quit playing now. You can burn them."

Silently Hanwi-San returned her uncle's. Her mother was waiting. She tried to act as natural as possible, but the mother appeared troubled. Yet, she merely told her daughter: "Child, my sister came while you were away. She brought a large roast for us. Do you care to taste it?"

To please her mother, Hanwi-San consented. She did all the talking during the meal; the conversation between mother and daughter helped to calm their troubled minds and both soon retired.

Chapter Four

Red-Shield was a "Wakiconza". When in camp, he spent most of his time at the Councilor's lodge. The "Wakiconza Teepee" was the news center as well as the government house. It was a gathering place for the ancients of the tribe, where all matters of importance were discussed and debated. Numerous adventures were reported there. Much to the annoyance of his family, Red-Shield also spent the best part of the night at the lodge. However, the evening following Hanwi-San's daring adventure Red-Shield had come home unusually early. He told his wife, excitedly, the secret news he had just heard.

"A secret was party is leaving camp day after tomorrow, and I have been invited to join it." Runs - First's son, Eagle-Bird, nick-named the Winker, is the organizer and will lead the party! "Wife, I intend to join the party!"

Red-Shield had more to say, but his wife cut him short angrily, shouting:

"I think it is about time you think and act your age, man! For years, I have endured pain and anxiety. Let the young and strong fight and defend us! You stay home as guard "Tiawanglaka" (guard). Flowers, winking at her daughter added: "My heart is of meat, my patience is running out. I may become lonesome for a husband and seek one!"

Red-Shield, not sensing the gibe in his wife's last sentence, jumped up to lecture Flowers but was immediately stooped by his wife's sharp command: "Shut up! Stay quiet!"

Hanwi-San did not have to be told who the man nicknamed the Winker was. For there could be only one whom the name fitted. She winced again and again as she heard her father tell of the Winker. Day after tomorrow, her man would go to war, so that is why he had told her "Perhaps I shall never again behold your person".

From the time Hanwi-San heard about her father, night and day were one, she heard nothing, her eyes were sightless, time was torment, she moved in empty space.

Morning and evening she rode her horse, Sunk-Nuni, driving her father's herd of ponies to water. She did not look for the man she had seen the other night; she knew he would never come again. He had said so to his mother "I quit playing, burn the "Wizi" clothes!"

The evening after her adventure, she found callers waiting for her but she ignored them and fought away the insistent ones. The second evening she again disposed of her callers in quick order, and, remaining indoors, asked her mother to do the household errands.

Her parents were preparing to retire for the night, when she remembered Sunk-Nuni had to be tethered; she went out and, completing her chore, as she turned about, there stood the Winker waiting for her. He was dressed in fringed buckskins, a cloak carelessly thrown over one shoulder.

(To be continued)

"Teach Us How To Talk"

In the community hall of the Roseau Indian Reserve, Chief Albert Henry addressed a visiting committee from Winnipeg and a group of his people. "Use your voices," he repeated to the members of his band. "Speak up and express your needs!"

It was the planning committee for the coming Indian and Metis Conference that met with the people of Roseau recently. Sponsored annually by the Welfare Council of Greater Winnipeg, the conference is coming into greater prominence each year. The assemblies from Feb. 25 to 28 will be open to the public. Prominent Canadian and American scientists will conduct the study periods and provide lectures on such subjects as community development among native people of other countries and the potentialities of adopting similar projects here.

The Roseau Reserve, 50 miles from Winnipeg, lies between the prairie towns of Dominion City and Letellier. Some of the 425 Indian persons are "eking out a living from the soil." This is only a manner of speaking — most of their soil is leased to white farmers.

The reservation has no store, no business enterprise, no industry. The homes, consisting of one or two rooms, are almost bare of furniture. Roseau's schoolhouse accommodates 40 persons, and the other children are scattered throughout the province at residential schools. The church on the premises is sometimes visited by a circuit minister.

But Roseau is more prosperous than most of the 53 reserves of Manitoba — there are few better, many worse. The population of Treaty Indians in this province has more than doubled in the past 50 years; they now number 21,000. Almost total unemployment exists on numerous Indian reservations, especially those hidden in the bush country of the north where there are no roads or railways. This rocky and forested land cannot be cultivated without costly and elaborate equipment. Game is scarce,

fur prices are low and, due to lack of transportation facilities, the establishment of industries in these communities has not been possible.

More than 50 percent of Manitoba's native people are living on such reservations with living standards that defy description. Malnutrition is the order of the day and tuberculosis ravages the people.

Although the community hall of Roseau is not often used for public speaking it was in good faith that Chief Henry told his people that to ask was to receive — from whatever powers shape the fate of Indian Canadians.

But the young chief qualified his plea for eloquence among his people. The asking was for a discontinuance of charity and for a revaluation of this country's administrative policies among the Indians. His simple words expressed ideas both acute and practical.

"We had our Indian farmers long ago," said the chief. "Their good, strong back were not enough. They had no capital and did not quickly enough learn new money economy."

The chief described his own

and his brothers' co-operative farming efforts. "There were bad farming years after the war," he said. "We ran our farm as long as possible but we had no training in farming economics and very little equipment. The rains were too much for us one year and the following years we had no money to continue."

The chief said that lack of education was the adults' stumbling block and asked that agronomists or "people with know-how" come and teach his people.

The visitors were invited to speak, a councillor and a few of the Indian people. In a sense, the meeting had a hollow ring — like that of a drum beat when the dance is over. But where there's life there's hope and where there's a community hall the soapbox acquires a certain dignity.

The little gathering was reminded that similar soapboxes were used the world over before a sense of urgency took hold and sparked off speedy administration of totally new policies in such places as India, tropical Africa and, closer to home, Puerto Rico. It was pointed out that, in a period of 10 years, hundreds

by THECLA BRADSHAW
(Winnipeg Tribune)

of thousands of native Africans were taught to read, write and figure — both adults and children.

In the coming months judgment will be passed by the joint committee of the House and Senate on administration of Indian Affairs and on revisions of the Indian Act. What will that judgment be when there has been no methodical and scientific evaluation of the results produced by the policies advanced under the new Indian Act legislated in 1951? Is it surprising that the Indian today is pleading for a voice when, subjected to these policies, his living standards have deteriorated even more rapidly than in previous years?

Day schools have been built in the past 10 years on most of the reserves. But many Indian children, since they must be fed and cared for, still accompany their parents on extended winter trips to the traplines. Illiteracy is prevalent and many hundreds of the Treaty Indians speak no English.

That native prosperity elsewhere was initiated by Unesco or the Colombo Plan is not yet significant to Canadians. Six years ago Canadian delegates to a Unesco conference stated that the Indian Canadians were fully integrated. Canada, they said, had no need for application and extension of Unesco's programs, the astonishing benefits of which had been proven elsewhere.

That Canada is lagging behind most of the countries of the world in solving problems of her Indian people is acknowledged everywhere — except in Canada. It is likely that the distinguished specialists who will attend the Welfare Council's conference will affirm that the barrier of Canadian trees no longer bars a universal view.

Arduous Gamble For Indian Trappers

MOOSE FACTORY, Ont. — The population of this settlement has dropped sharply with the end of the duck-and-goose season on James Bay. The Cree Indians have moved out to their trapping grounds, seeking beaver and furs which provide them with an annual cash crop.

When the creeks and streams, the muskeg potholes are frozen up, that's the time to move.

Beaver is the main target. Time was, not so long ago, that beaver were almost extinct on James Bay. Then the department of lands and forests, in co-operation with the department of Indian affairs and the Hudson's Bay Co., restocked the area with animals taken from Algonquin park, zoned it for Indian trappers and established quotas.

In one of the most remarkable comebacks in animal history, James Bay came alive with beaver — almost to the point where there were too many for the good of the animals.

Trappers are hardy folks; they have to be.

The average trapper covers 17 miles a day. His zone or "private fur farm" is usually triangular. He has a main cabin or shelter, perhaps a tent with a wooden floor at a point of the triangle.

Most of them depend entirely on the meat of the beaver they trap for their winter food. The meat is nutritious, perhaps too fat for the taste of most southerners, but northern travellers need fat in large quantities to help them withstand the extreme cold.

At the end of each leg, he establishes another shelter, sometimes a mere brush pile which keeps the snow off as he sleeps, rather uncomfortably, beneath it. Few Indians use the sleeping bag without which most white men wouldn't move in the north.

But many of them have what is considered the warmest covering of all — the woven rabbit-skin blankets which are made by the women of the Crees. It takes about 70 rabbit pelts to make a blanket. The pelts are cut into strips about an inch wide and woven so loosely that fingers may be poked through them.

How much can a good trapper make in a winter? Prices vary so much no one can tell. It's claimed the trapper is the greatest gambler of them all; he may work all winter and find his pelts, because of world prices, are barely worth the time spent in preparing them for market.

War Dance For Hockey Player

KAMLOOPS, B.C. — The Kamloops Indian Reserve honored one of their "Chiefs" who made good at a paleface sport.

Fred Sasakamoose, crowned Chief Thunderstick by the tribe last year for his hockey prowess, watched a war dance before a local game here.

Ten to 15 dancers from the reserve put on the dance, complete with fire and smoke.

Sasakamoose, a Cree Indian and a great favorite with fans here in years past, played with Kamloops Chiefs of the Okanagan Senior Hockey League.

Staff Party At Duck Lake

DUCK LAKE, Sask. — An annual staff party was held at St. Michael's Indian Residential School, recently.

Banquet arrangements were in the hands of the Sisters of the Presentation of Mary. Following the banquet, principal Rev. Father E. Rollande thanked members of the staff for their faithful co-operation throughout the year.

HELP YOUR RED CROSS

Decision on B.C. Grant Delayed

By ERIC RAMSDEN

VANCOUVER, B.C. — There were so many suggestions for using a \$100,000 federal grant to B.C. Indians that a January conference of 65 leaders from five agencies were unable to agree in their conference at Hope as to how it can best be employed.

Selection of a representative for the advisory board which will assist Indian Commissioner W. S. ArNeil in administering the grant, was left to voting by each band.

Even if there was no agreement on his suggestion, there

was plenty of applause when William Walken of Douglas Lake, Nicola district, said it should be used to finance tours of government officials to Indian reserves so they could see the "tragic plight" of some Indians.

Other suggestions: Distribution of the money on a per capita basis; assistance to northern interior Indians; a rotating fund to help Indians set up establish industrial undertakings.

The group at the conference included 12 chiefs from the Kamloops, Nicola, Lytton, New Westminster and Vancouver agencies.

YUKON INDIAN VILLAGE USES U.S. STAMPS IN ROYAL MAIL

By JOHN E. BIRD

OTTAWA — A small Indian community in the Canadian Arctic which 50 years ago refused to become part of the United States soon will enjoy a fuller measure of Canadian sovereignty.

The post office department said that Old Crow, a village in the Yukon Territory 50 miles east of the Alaskan border and 150 miles south of the Arctic coast, is going to get monthly Canadian postal service and its own post office.

Old Crow's 150 Indian residents and six whites have for

many years received their mail monthly through the U.S. post office at Fort Yukon, Alaska, about 164 miles west of Old Crow.

It is the only Canadian community using U.S. stamps on letters and parcels.

Old Crow's unusual situation dates back to 1903 when the Alaska-Yukon border was defined.

The intensely loyal Indians of Old Crow found they were in Alaska. They promptly transplanted their village to its present location so they would be under Canadian jurisdiction.

Succession of races . . .

Ancestors Of Indians Still Not Specified

Anthropologists still hesitate to definitely specify the original home of the ancestors of B.C.'s Indians. From excavations of ancient burial grounds it has been established that a succession of races occupied the coast, in prehistoric days and from ceremonial rites, languages and artifacts, culture and influences have been found from Mongolia, China, Japan, Korea and Polynesia.

In 1882, miners in the interior found coins strung on an iron rod. The rod disintegrated immediately it was exposed to the air. The coins were identified as Chinese, circulated about 2,000 B.C. Buddhist ceremonial dishes, found at Telegraph Creek, by the Indians, contained coins that had not been made for more than 1,500 years. A Japanese sword, unearthed from over ten feet underground, during road construction at Nanaimo, in good condition, protected by a wooden sheath, is reputed to be of great age by reliable authority.

It is believed that a boat load of Jews, possibly one of Kubla Khan's expedition against Japan,

late in the 1400s, landed in the vicinity of the Nass River, or on the Queen Charlottes, and lived, without intermarriage, with the Indians. It is an established fact that there was a large community of Jews in China at that time.

Hebraic words have been found in the native languages of practically every tribe, west of the Rockies and Hebraic customs in the Indians' ceremonial observances, i.e. first fruit offering and salmon ritual and in the regalia of some of the coast tribal dress, the system of the division of time, seasons, days and months, and many others.

WINNIPEG CONFERENCE ON INDIAN AND METIS

"Can Indian and Metis Communities Be Developed?"

MANITOBA GOVERNMENT BROADWAY BLDG.

FEBRUARY 25 to 28, 1959

AGENDA

Wednesday, Feb. 25
8:00 to 10:00 p.m.

- a) Registration
- b) Welcome—**R. H. Robbins**, President, Welfare Council of Greater Winnipeg
- c) Chairman's Remarks
- d) Greetings from Indians and Metis
- e) Address—**Senator James Gladstone**

Thursday, Feb. 26
9:00 a.m.-12:30 p.m.

- a) Registration
- b) Program Outline
- c) "Background of Indian and Metis Life"
- d) Discussion Groups

2:00 to 5:00 p.m.

- a) "Community Development in other Areas"
- b) Discussion Groups

8:00 to 10:00 p.m.

KEYNOTE ADDRESS—D'Arcy McNickle, National Congress of American Indians: "Community Development and Indian Organization"

Friday, Feb. 27
9:00 a.m.-12:30 p.m.

- a) "What has been done to help the Indians and Metis"
- b) Discussion Groups

2:00 to 5:00 p.m.

- a) "Need for Community Development in Manitoba" — Panel Discussion
- b) Discussion Groups

6:30 p.m.

BANQUET and ENTERTAINMENT, sponsored by Urban Indian Association, Eagles Hall, Dagmar and William Ave.

Saturday, Feb. 28
9:00 a.m.-12:30 p.m.

Conference Conclusions
PANEL DISCUSSION—Speakers: **Bernard Grafton, Rev. F. G. Laviolette, O.M.I., Rev. Ian Harvey, Daniel L. Daley.**

Education Key In Eskimos' Future

TORONTO (CCC) — Education is the pivot of every step needed for the economic, social, moral and spiritual welfare of Canadian Eskimos.

This was a general conclusion of a day-long conference of representatives of government, church, industry and other groups interested in the Eskimos' welfare in the rapidly-changing north.

The conclusion was dramatized by the only Eskimo at the conference, which was sponsored by the two-year-old National Conference on the Indian Canadian.

Eskimos are slow about accepting white men's ways because most of them have never been south except for hospital care, said Elijah Menarik, a translator with the Northern Affairs department in Ottawa. "If you go north and stay in hospital you don't learn much about the North," he said.

Until about 1950 a "colossal indifference to the Eskimo had prevailed in Canada", the conference was told by R. A. J. Phillips, chief of the arctic division of the northern affairs department.

The continuing role of the missionary was stressed by speakers

who noted that as Eskimos abandon their old beliefs in a spirit world they need a new set of values, a new context in which to understand their relationship with their changing environment.

Educating in the north, it was said, should take into account the close family ties of the old way of life among Eskimos. A conference group discussing the social needs and services available to Eskimos saw a danger of "slow disintegration of family responsibilities" as the job of educating the young was taken more and more away from the parents.

Keys to better lives for the Eskimos were said to be housing and job opportunities. Decline in caribou herds not only deprived the natives of food but also of the kind of clothing which made igloo life possible. Now they need wage opportunities to earn the necessities of life and housing better suited to their present condition, the conference was told.

Among the groups represented at the meeting were the Canadian Catholic Conference and the Oblate Fathers, active in northern missions.